THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—I PETER 4: 11.

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AN ENSIGN FOR THE NATIONS.

SKETCH OF THE RISE AND PROGRESS OF MORMONISM.

BY BISHOP ORSON F. WHITNEY.

[*Continued from page 422.*]

A MOBOCRATIC ASSAULT.

DURING their residence at Hiram, the Prophet and his scribe were made the victims of a midnight assault by a mob, who dragged them from their beds, hurried them into the woods, stripped off their clothing and tarred and feathered them. Elder Rigdon was dragged by his heels over the hard frozen ground until he became insensible. One of the mob forced a tar paddle into the Prophet's mouth, and a phial containing aqua fortis between his lips; the phial breaking against his tightly clenched teeth, the deadly acid was spilled. Another fell upon him like a wildcat, tearing his naked flesh and shrieking in his ear, "That's the way the Holy Ghost falls on folks." Such was the hatred engendered in some hearts by the preaching of the restored Gospel with its promises of the gifts of the Holy Ghost.

CIVIL WAR FORETOLD

Christmas day, 1832, the Prophet uttered his famous prediction concerning the great war between the North and the South, foretelling the cause of the conflict—slavery—and the very place—South Carolina—where it would begin. This was twenty-nine years before the Confederate batteries at Charleston, South Carolina, fired on Fort Sumter, precipitating the Civil War.

THE FIRST PRESIDENCY.

The year 1833 was signalized by various important events. At Kirtland, on the 18th of March, the First Presidency was organized—Three High Priests, after the order of Melchisedek, chosen and sustained by the body of the Church, over which in its entirety they preside. The personnel of the Presidency in this its first organization was as follows: Joseph Smith, Jr., President; Sidney Rigdon, first counselor; Frederick G. Williams, second counselor. It was the year of Brigham Young's removal to Kirtland, from his former home at Mendon, New York, where he was baptized by Elder Eleazer Miller on the 14th of April, 1832. During that summer or fall he had paid a visit to Kirtland, and met for the first time the Prophet of God. The latter, on seeing him approach, exclaimed. "Here comes a man who will yet preside over this Church." Brigham now took up permanent residence at Kirtland, working upon the Temple there at his trade of painter and glazier. The last day of 1833 witnessed the baptism, by Elder Zera Pulsipher, at Richland, Oswego County, New York, of Wilford Woodruff, who became the fourth President of the Church. John Taylor and Lorenzo Snow, the remaining two of the presidential quintet, had not yet been gathered into the fold. It was also the year of the expulsion of the Saints from Jackson County.

THE JACKSON COUNTY TRAGEDY.

The motives of the Mormon people in settling among the Missionaries had been strangely misinterpreted. Peacefully they had taken possession of the lands they had purhased in that section and were industriously occupied in improving them. They had built houses, mostly log cabins, opened a store at Independence, and having procured a printing press from the East were issuing a periodical called the *Evening and Morning Star*. A School of Elders, after the pattern of a School of the Prophets at Kirtland, had been instituted, with Parley P. Pratt as its preceptor, and the Gospel was being preached in peace and amity. Plans for the city and temple of Zion had been forwarded by the Prophet from Kirtland, and the United Order was being established as fast as circumstances would allow. The Saints in Jackson County, in the fall of 1833, numbered from twelve to fifteen hundred souls. Such are the facts concerning them and their occupancy of that land. The fictions invented by their enemies, and which caused them to be driven forth from their possessions by the barbarous and bloody hand of persecution, were these. It was alleged that the followers of the Mormon Prophet purposed, when they became strong enough, to take forcible possession of the country, unite with the Indians across the border and drive the Gentiles from the land. They were also accused by the Missourians of being Abolitionists, which charge, supported only by the fact that they were mostly Eastern and Northern people, was sufficient at that time and in that region to blacken their characters irredeemably. Their United order theories were dubbed "Communism," and were said to involve a community of interests not only in each other's goods and chattels, but in each other's wives. These false reports, diligently circulated by Christian missionaries and their dupes, set all Jackson County aflame. After some preliminary mutterings, the storm burst on

the 20th of July, when a mob surrounded the house of William W. Phelps, editor of the *Evening and Morning Star*, and razed it to the ground. The editor's wife was brutally thrust into the street with a sick child in her arms. Bishop Edward Partridge was dragged from his fireside, stripped of his clothing, and tarred and feathered on the public square. Elder Charles Allen suffered similar mistreatment. Mixed with the tar was a powerful acid, which burned their flesh. A compact followed, in which the "Mormons" agreed to leave the country within a certain time, on condition that no further attacks be made upon them; but one-fourth of the time had not elapsed before the mob renewed hostilities. The Mormons appealed to the Governor of the State, Daniel Dunklin. He advised them to seek redress in the courts. They did so, instituting legal proceedings against their oppressors. This was the application of the match to the mine; an explosion followed, in which, like the stones and timbers of some huge building blown to atoms, the Saints, beaten, whipped and plundered of all they possessed (some of them even shot down while defending their homes) were driven in every direction from Jackson County. Out upon the bleak prairie, along the Missouri's banks, chilled by November's winds and drenched by pouring rains, hungry and shelterless, weeping and heart-broken, wandered forth the exiles. Most of them, after much suffering from hunger and exposure, found a refuge in Clay County, on the opposite shore. Sixty-six years have passed since then, and though the dispossessed and driven Saints have never yet returned to Jackson County, that spot and no other is still to them "the land of Zion," the land to which they or their children will eventually wend their way to rear upon its consecrated soil the glorious City and Temple of God. All other gathering places of the Saints are merely "Stakes of Zion."

THE TWELVE APOSTLES.

The Twelve Apostles of the Church were chosen at Kirtland, Ohio, on Saturday, February 14, 1835. They were selected by the three witnesses to the Book of Mormon, and blessed and set apart under the hands of the First Presidency. They were Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton and Lyman E. Johnson. Subsequently two quorums of Seventies—assistants to the Apostles—were selected. These men were all taken from the ranks of the survivors of Zion's Camp, a religio-military organization, which, in 1834, went with the Prophet to Missouri to "redeem Zion." Sixty-eight of the 205 men composing the Camp were attacked with cholera on Fishing River, and thirteen or fourteen of them died. Their efforts to re-instate their brethren and sisters upon the lands from which they had been driven were unavailing, but their faith and integrity were proven by that arduous and perilous expedition.

Stake organizations—three Presidents and twelve High Counselors to each—were established both in Ohio and in Missouri. High Priests—who hold the inherent power to preside even as the Seventies hold the inherent power to assist the Apostles in preaching the Gospel,—had been ordained as early as June, 1831. Neither High Priests nor Seventies, however, are

authorized to preside or perform missions without being especially called. High Councils are the appellate courts of the Church, the Bishops' courts being the lower tribunals. The extreme penalty imposed by these courts is excommunication.

THE KIRTLAND TEMPLE.

The Kirtland Temple, projected in 1833, was dedicated March 27, 1836. It had cost between sixty and seventy thousand dollars. The main purpose of this Temple—the first one erected by the Saints—was the administration of sacred ordinances, but it was also designed and used for schools, religious meetings and councils of the Priesthood. There was no baptismal font in this building, the ordinance of baptism for the dead, for which such fonts are principally used, not being practised by the Church at that time. The spiritual keys pertaining to this vicarious work, which was "to turn the hearts of the fathers to the children and the children to the fathers," as foretold by Malachi, were committed by Elijah the Prophet to Joseph Smith and Oliver Cowdery in the Kirtland Temple, April 3, 1836. The Savior and other heavenly beings appeared to them on the same occasion and Moses committed to them "the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the North."

Kirtland at this period acquired considerable fame as a center of learning. Schools of science and languages were established by the Prophet, who, with the Apostles and other leading Elders now sought to avail himself of every advantage of education. It was the scholastic repute of Kirtland at this time that drew to it the man destined to become the fifth President of the Church—Lorenzo Snow, a native of Mantua, Portage County, whose sister, Eliza R. Snow, the poetess, had preceded him into the fold. Lorenzo was baptized in June, 1836, by John F. Boynton, one of the Twelve Apostles.

APOSTASY.

About this time a wave of temporal prosperity, or what appeared to be such, passed over the Church at Kirtland, and its ultimate effects, spiritually and temporally, proved disastrous. The greed of gain, the spirit of speculation, so fatal to religious enthusiasm in all ages, sapped the spiritual life of the Saints and drove the ship Zion rapidly toward the rocks and breakers of destruction. Apostles, Seventies and Elders neglected their spiritual callings to compete in the mad race for wealth. An unwise inflation of values was followed by the inevitable collapse, and bitterness, hatreds and heartburnings were the result. The failure of the Kirtland Bank, a Mormon institution, which with many other banks and business houses throughout the country went down during that period of general financial disaster, intensified the ill-will felt in and out of the Church toward the Prophet and those who stood loyally by him. Among the foremost of his defenders against those who denounced him as "a fallen Prophet," was Brigham Young, who, with the Prophet and Elder Rigdon, was finally compelled to flee for his life. Among those who yielded to the spirit of apostasy then prevalent, were one of the First Presidency and several of the Twelve Apostles.

BRITISH MISSION OPENED.

An event that did as much as anything to strengthen the hands of the Prophet and save the Church at this crisis in its history, was the opening of the British Mission by Heber C. Kimball, Orson Hyde, Willard Richards and others, in the summer of 1837. At the call of the Prophet, these devoted men left Kirtland on the 13th of June, and in company with Joseph Fielding, Isaac Russell, John Goodson and John Snider, sailed from New York on the 1st of July. They landed at Liverpool, penniless, July 20th, the day that Queen Victoria was crowned. Their marvelous success at Preston and other towns and villages in Lancashire, Cumberland, and other counties of England, where in eight months they converted and baptized about two thousand souls, and laid the foundation of the great European Mission, the parent of all subsequent missions on the Eastern Hemisphere, are familiar themes in the chronicles of Mormonism. Scarcely less notable were the labors of the Pratt brothers, Parley and Orson, during this period in the Eastern States and Canada. Parley P. Pratt's evangelical pamphlet, the "Voice of Warning," which has converted tens of thousands to Mormonism, was issued at this time. Among his converts at Toronto, in the spring or summer of 1836, was John Taylor, a native of Milnthorpe, Westmoreland County, England, who became an Apostle and afterwards President of the Church.

FAR WEST.

Early in 1838, the Church, unable longer to maintain itself against the tide of apostasy and persecution that had set in so strongly at Kirtland and the surrounding region, removed its headquarters to Caldwell County, Missouri, a new section of country, where lands had been purchased by the Saints, and where they now settled, ten thousand strong, and founded the city of Far West. They also established settlements in Daviess and Carroll Counties, their principal town in Daviess being Adam-Ondi-Ahman; the identical spot, the Prophet told them, where the great sire of the human race dwelt after he was cast out of Eden. The Garden of Eden was in Jackson County. America, according to Joseph Smith, is the Old World, not the New.

The Church was now set in order and purged of apostates, among those excommunicated being one of the First Presidency—Frederick G. Williams – four of the Twelve Apostles—Elders McLellin, Boynton, and the Johnson brothers—and the Three Witnesses to the Book of Mormon. Some of these afterwards returned and died in the faith. Neither of the Three Witnesses, in or out of the Church, ever repudiated his testimony to the Book of Mormon. The law of Tithing was instituted as a standing law of the Church (the United Order being temporarily discontinued) and the foundations of two Temples were laid, one at Far West, the other at Adam-Ondi-Ahman. Good order, sobriety and industry prevailed and peace and prosperity were everywhere manifest. "Heaven smiles upon the Saints in Caldwell," the Prophet wrote, after surveying the happy picture. But all this must soon change. The old fires were but smouldering. The volcano only slept.

July 4th, 1838, was celebrated at Far West with great rejoicings. Thou-

sands of the Saints assembled to participate in the proceedings in honor of the Nation's birthday. Sidney Rigdon, the orator of the day, in a burst of heated eloquence, tinged with resentment for the wrongs the Saints had suffered, called on God and angels to witness that they no longer proposed to tamely submit to mob violence. "The mob that comes on us to disturb us," said he, "there shall be between us and them a war of extermination, for we will follow them till the last drop of their blood is spilled, or else they will have to exterminate us." The words were almost a prophecy of the impending doom. Within three months a war of extermination, authorized in so many words by Lilburn W. Boggs, governor of Missouri, was waging against the Latter-day Saints, the hapless victims of his tyranny; a war that did not cease until the blood of the innocent had been shed, both in battle and in massacre, cities sacked, houses burned, fields laid waste, property of all kinds confiscated or destroyed, the Mormon leaders torn from the arms of their wives and children and thrust into prison, and the entire Mormon community, twelve thousand men, women and children, after suffering the most terrible insults and indignities, driven in dead of winter from the confines of the State. The death of David W. Patten, one of the Twelve Apostles, killed in battle, and the massacre at Haun's Mill, where nearly a score of unoffending Mormons were butchered in cold blood, shot down without warning or provocation by a marauding band of Missourians, were among the events of the period. The cause of these troubles was political and religious animosity—a repetition on a larger scale of the cruel tragedy of Jackson County. The spark that kindled the conflagration, in this instance, was the successful resistance by twelve Mormons of a numerous mob of Missourians, who at Gallatin, Daviess County, on the 6th of August, tried to prevent them from voting at the State election. A general anti-Mormon uprising followed, and Governor Boggs and General Clark, at the head of an overwhelming force of militia, made good their threat to "exterminate the Mormons or drive them from the State."

Brigham Young in this trying hour played the part of a hero, giving evidence of that genius for organization and command that made him, next to Joseph Smith, the greatest character that Mormonism has yet produced. In the absence of the First Presidency, who were imprisoned in Liberty Jail, the care of the Church devolved mainly upon him, as President of the Twelve Apostles, (his senior, Thomas B. Marsh, having apostatized) and he, with Heber C. Kimball, John Taylor and others, who had escaped death and imprisonment, now superintended the exodus of his people from Missouri. After indescribable sufferings, most of the homeless and plundered refugees reached Quincy, Adams County, Illinois, where they received a kind welcome and late in April or early in May, 1839, were joined by the Prophet and his brother Hyrum, who had escaped with others from their captivity in Missouri.

[TO BE CONTINUED.]

IN judging the right of one's own conduct, conscience should be always given the benefits of doubt.

ABSTRACT OF CORRESPONDENCE.

We extract the following from the letter of a young German lady, lately baptized in Accrington and now living in Dublin, written to a friend in Lancaster:

"From what I see in the *Standard*, I just wish I could have a month with you in these times of opposition, I could let them know that I am not ashamed of being called a 'Mormon' or even 'a fool' for Christ's sake. I hope the brethren will be strengthened from on high, with power and influence over those who will listen to them, for I do long to see more souls brought out of darkness into light; I can only pray for you at present, but as for myself I do rejoice with you because I have found the ground on which my soul's anchor may remain, for I have got joy and peace within me."

We received the following from a gentleman in Melbourne, Australia, under date of June 2. The author, for certain reasons, requests that his name be not published:

"I have taken the liberty of writing you a few lines hoping that it will lead to frequent correspondence between us. I have seen and read many copies of your valuable paper. I am not a Mormon, but I am so near one that you will say, I hope, that I am not far from the Kingdom.

"It is now over 30 years since I was first introduced to the Truth as taught in the Millennial Star, but as there appears to me to be no properly organized work going on in Australia, I have only so far allowed myself to support and help the work in every way. I am an old journalist, and as such have been almost forced to keep aloof from any particular church, but I have written numerous articles in support and defence of the Latter-day Saints, and hope to do so frequently in the future. When Elders Carr and Barton were in Melbourne, they often called at my house and enjoyed my hospitality. The former still corresponds with me, since he has been released from this mission and returned to Salt Lake City.

"The Josephites are fairly strong here in Victoria, but have no meetings near Melbourne. I give them their just due when I say that they are an excellent class of people in every way. They are mistaken I know in many things, but none the less are much respected. I accept Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow as the properly constituted authorities.

"I would like to see a flourishing branch of the Church established here. I feel sure there is a wide field open and ready for the harvest. What is needed is some really good speakers who ought to have £200 or £300 allowed them to advertise, hire halls, and in other ways stir up the people.

"I know that there are a few true Latter-day Saints in Melbourne, but I cannot get track of them. If you think I can do anything to help the work, please command my services. Later on I shall subscribe to the Star, and see if I can get others to do so."

Men always reverse the telescope in looking at their own faults.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 13, 1899.

BRISTOL REDEEMS HERSELF.

At a very interesting Conference in Bristol on the 25th of last month, one of the most gratifying features was the spirit of fair play which we found among men, not of our faith, to whom we were introduced. It gave us great pleasure to meet these high-minded gentlemen, and impressed us with the fact that the principles of religious liberty, for which so much precious blood has been spilt, in this as in other lands, were still dear to the hearts of Englishmen. We rejoiced to know that they still held sacred the rights of conscience bequeathed to them by a noble ancestry, whose glorious sacrifices blazed the way of liberty through ages of tyranny and suffering, that the memory of those deeds was still sufficient to "stir a fever in the blood of age, and make the infants sinews strong as steel," and we felt to say all honor to the men who have the temerity to face a frowning world and speak a word in behalf of an unpopular people, and who dare stand up and demand fair play for the oppressed, regardless of who may oppose. "It is easy in the world to live after the world's opinion, it is easy in solitude to live after our own, but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his character."

Foremost among those to whom we feel thankful for speaking a word in season, is the Editor of the Bristol *Mercury;* we shall not soon forget the excellent article in favor of fair play that appeared in his paper. As strangers in a strange land we feel deeply grateful to him for his brave words. He is a man that possesses the courage of his convictions, and when he became familiar with our position and the brutal attacks made upon us, he wielded a vigorous pen in the interest of justice and right, and denounced the conduct of our opponents. And well might he do so, for in raising his voice in such a cause he is but defending the boon of religious liberty bequeathed by the Fathers, and which has cost so much. The man who would keep silent when that palladium is assailed, who would not protect that for which so many of the noblest men and women that ever graced the earth yielded up their lives, is recreant to the trust reposed in him, he is a "knave whom it were base flattery to call a coward."

We were also highly pleased with the conduct of the Deputy Chief of Police, and we felt after an interview with him, that we had been in the presence of a friend, and a broad-minded, large-hearted man. He showed us every consideration and planned for our protection in a manner that

was refreshing indeed, and his plans were carried out to the very letter. He was quite indignant over the treatment we had received from the anti-Mormons, and declared they should be prosecuted if evidence could be secured upon which to convict them. He sent several officers to the hall on Sunday, during Conference, and the result was there were no disturbances.

On Monday night four of us went to Totterdown where we had been mobbed, as mentioned in a letter from Bristol to the STAR, and held another meeting. There were several policemen present, whom the Deputy Chief had detailed to protect us, and I have no hesitation in saying that they did their duty well. Sergeant A. Little deserves special mention for his prompt action in preventing the crowd from following us. He was very kind and courteous, and willingly escorted us to the tram car. We found him to be a perfect gentleman and an efficient officer, and we admired the way in which he handled the crowd and convinced them that he could not be trifled with. His good work was commented upon and much appreciated by all the Elders, and we went to our lodgings feeling that England's reputation for enacting and enforcing good laws, and guaranteeing equal protection to all had been ably sustained.

J. L. M.

A GREAT GATHERING.

THE International Congress of Women just held in London was one of the remarkable features of a remarkable age, embracing as it did delegates from not only England and the United States, the leading nations of the present, but also from Norway, Sweden, Iceland, India, Germany, France, Italy, New South Wales, Tasmania, Queensland, Persia and the Argentine Republic, all bent on ventilating the great issues in which women are everywhere interested.

The several meetings, all engaged at one time each day, were held in Westminster Hall, and presided over by members of the prominent families of this proud yet interested nation. Papers were read on every conceivable topic germane to the occasion, and gentlemen as well as ladies contributed to the variety of thought and treatment.

The Congress culminated, after a ten days session, in an invitation for the delegates to visit Windsor, the usual residence of the Queen. Sister Emiline B. Wells in a graphic letter thus glances at the unexpected affair: "Of course you know we went to Windsor Castle and saw the Queen, and had tea, etc., and most wonderful of all, thirteen women from Utah were in that company," and an extract from a London press letter says:

"The brilliant weather allowed the proceedings to be conducted in the open air. The ladies, accordingly, awaited the Queen in the quadrangle. Her Majesty, in her carriage, drove slowly along the line, returning the curtsies of her guests by smiles and bows. A brief stoppage at one point enabled two of the ladies to kiss the Royal hand. Her Majesty then proceeded on her customary afternoon drive. The usual hospitable arrangements had, however, been made for the guests. Tea, with much choice fruit, was served in the banqueting-room, and subsequently the ladies

were shown over the castle by two of the Gentlemen of the Household. Lord Kitchener's presents from Omdurman were examined with a lively curiosity by some of the delegates, and the inspection generally was greatly enjoyed, especially by the foreigners of the company. It was conveyed to the ladies in the course of the visit that the Queen recognized the merit of the work they were trying to do, and took a keen interest in it."

We had previously suggested an application to our ambassador, Mr. Choate, for and on behalf of the ladies comprising the U. S. delegation; this probably would, however plausible, have been invidious, and the consummation was more in harmony with the genius of an international gathering any how.

"42" entertains the hope that our gifted correspondent, as well as others of our Utah visitors, will yet visit the "classic" precincts of this office, where so many great, good, and untiring men have labored for the spread of the Gospel, and the welfare of the human race.

Sister Wells especially would be filling an invitation of many years standing, given when her husband, President Daniel H. Wells, had charge of the European Mission. This opportunity in the nature of things will hardly be presented again to the gifted lady visitor mentioned, and if unaccepted, a tinge of regret would be as inevitable, as when duties in Washington, D. C., prevented a pleasure so filled with sacred memories of the years gone by, the more now as the great departed left with others the impress of his soul upon the walls and memories of "42." It has been a matter of regret, that of all our late visitors so few have landed in Liverpool, and none sail from here when returning, so neither by reception nor adieus have we been privileged as we could have wished; nor has there been opportunities for the sisters to meet with the Elders and Saints of the several Conferences, such as Sister Wells refers to in this way, "I had a very good opportunity of speaking at a meeting on July 1st in Convocation Hall, London, on our Relief Societies, their origin, organization and results, also of our Jubilee in 1892, in fact, all I wanted to tell of its system, methods, conferences, financial, statistical, philanthropic, benevolent, charitable and industrial movements. I could even have had more time, but felt I had said enough for once. One lady sent up her name to speak with me and ask questions when meeting was over, and I talked with her and promised to send her more information."

N.

WELCOME.—It was with intense satisfaction that we welcomed President Lyman on his return from an arduous trip among the Conferences of the Continent. His absence has many a time been almost a burden, for under the best circumstances there are changes which seem desirable, and we have often felt unequal to many things which required attention, still the Lord has aided in movements which have taken place, and, if we have his blessing, we shall all feel amply repaid, although we are not praying for any similar extended absence. Welcome home!

IT is expected that district meetings will be held in Eastwood, Notting-

ham, on the 16th, in Bradford on the 23rd, and in Manchester on the 30th. No doubt President Lyman will be at some of them, as he arrived in Liverpool, July 13, after a four months absence on the Continent.

ELDER HIRAM R. HAMSON, of Oxford, Idaho, laboring as a missionary in the Eastern States was accidentally drowned while bathing in Kenka Lake, Steuben County, New York.

THE s.s. *Anchoria*, which sailed from Glasgow June 24, bearing returning Elders and emigrating Saints, arrived in New York July 4, with all on board well.

THE members of the Stratford branch have presented the Book of Mormon to the Stratford Library, London East.

RELEASES AND APPOINTMENTS.—Elder W. A. Dawson of the Manchester Conference has been honorably released to return home on the *Furnessia*, which will sail from Glasgow on August 3.

Elder E. R. Owen has been honorably released from presiding over the Welsh Conference to return home on August 3, on the s.s. *Furnessia* from Glasgow.

Elder Wm. J. Wale has been appointed to preside over the Welsh Conference to succeed President Owen.

Elder Wm. B. Armstrong has been transferred from Manchester to labor in the Leeds Conference.

Elder Joseph Mitchell of the Glasgow Conference has been honorably released to return home on the s.s. *Ethiopia*, on July 13. Brother Mitchell will have charge of a small company of Saints from Holland, who need a responsible English-speaking Elder with them, or he would have remained until a later date.

WELSH CONFERENCE.

THE Welsh Conference of the Church of Jesus Christ of Latter-day Saints convened at 188 Cathays Terrace, Cardiff, July 2, 1899, at 10:30 a.m.

We appreciated the presence of James L. McMurrin and Henry W. Naisbitt of the Presidency of the European Mission; Elders Geo. Fred Wright, Jos. E. Ward, A. P. Ballinger, F. G. Ralph, Wm. J. Gough, Thomas Nichols and T. W. Dimond, of the Bristol Conference; R. E. Jones, of the Liverpool Conference, and Seth Pixton of the Birmingham Conference.

President Owen called the meeting to order after which the opening hymn, "Hail to the Brightness," was sung.

Prayer was offered by Brother E. W. Reese.

Singing "How Great the Day."

The general authorities of the Church, the Presidency of the European Mission, E. R. Owen as President of the Welsh Conference, and the Traveling Elders in the Welsh Conference were presented and unanimously sus-

tained. W. J. Wale, S. T. Clarke and Wm. E. Jones were appointed to labor in the Cardiff district; Wm. H. Thomas, Wm. E. Morse, T. W. Jones and J. W. Peters in Saundersfoot district; John E. Jones, C. H. Davies, Lewis Williams and Abraham Evans in Abertillery district; Edward Thomas and Elias Davis in Merthyr.

Branch presidents were sustained as follows: Cardiff, James Watts; Abertillery, John E. Jones; Abercychan, Charles Jones; Merthyr, William Richards; Rhondda, John Sparrow acting president.

The following statistical report was read: Number of branches, 5; number of Elders, 14; local Priesthood—Elders, 13; Teachers, 33; Deacons, 8; members, 208; total officers and members, 253; children under eight years of age, 34; total number of souls, 296. Baptized, 7; emigrated over eight years old, 1. Strangers' houses visited—in tracting, 16,550; by invitation, 469 Gospel conversations, 1699. Tracts distributed, 32,181; books distributed, 231. Meetings held—indoor, 198; out-door, 22; Sunday schools, 72; M. I. A. 62; Bible classes, 7.

It being the regular fast day the meeting was open for the brethren and sisters to bear their testimonies and speak as they might be led by the Spirit of the Lord. The majority of those present took advantage of the opportunity afforded and bore faithful testimonies to the truthfulness of the Gospel of Jesus Christ and the Divine Mission of the Prophet Joseph Smith. A rich outpouring of the Spirit of God warmed the hearts of the Saints, and a time of rejoicing was realized.

Singing "An Angel from on High."

Benediction by Elder Elias Davis.

The afternoon session was held in the Swiss Hall. Meeting was called to order at 2:30 by President Owen.

Singing "How firm a Foundation."

Prayer by Elder Abraham Evans.

Singing "Now let us rejoice in the Day of Salvation."

Elder A. P. Ballinger addressed the congregation upon the first principles of the Gospel, and laid down in a plain and simple manner the steps necessary to be taken in order to gain salvation in the Kingdom of God.

President James L. McMurrin said he was pleased to meet with the Saints of the Welsh Conference. Spoke of his experience while in Wales some fifteen years ago. Took up the organization of the Church and clearly outlined the systematic order Christ established while on the earth. If we find a church on the earth to-day with apostles, prophets, pastors, etc., we can accept that as one characteristic of the true Church of Christ. Proved from Holy Writ that apostles, prophets, pastors, teachers, etc., are just as necessary in the Church to-day as in the days of our Savior.

The speaker closed by bearing a faithful testimony to the restoration of the Gospel of Jesus Christ in this the dispensation of the fulness of times.

Singing "O my Father." Prayer by Elder C. H. Davies.

At 6:30 the Swiss Hall was again well filled by Saints and strangers.

President Owen called the meeting to order and announced the hymn, "Behold the Lamb of God." After singing prayer was offered by Elder G. Fred Wright.

Singing "Lo the Mighty God appearing."

Brother Owen spoke for a short time on the duties and obligations of Christians. Advised all to live lives of purity and devotion and to do good to all men. Expressed his appreciation of the kindness bestowed upon him by the Saints and friends while laboring in Wales.

President H. W. Naisbitt addressed the congregation on the position the Latter-day Saints occupy in the Christian world to-day. Spoke on the manner in which Brigham Young had been raised up by God to be a Prophet and Seer, and how he led the Mormon people (25,000 in number) across a great desert, about 1,400 miles into the valleys of the Rocky Mountains, where they could secure homes and worship God. The speaker bore a strong testimony to the leadership and power wielded by Brigham Young, and knew him to be a man led by the Spirit of God.

Closing hymn, "Lo! the Gentile Chain is Broken."

Benediction by Elder S. Pixton.

Priesthood meeting was held at the Mission Rooms, 188 Cathays Terrace, Monday, July 3, at 10:30. Excellent reports were given by the Elders and valuable instructions were received from our worthy Presidents, James L. McMurrin, Henry W. Naisbitt and E. R. Owen. All the Elders expressed themselves as being highly pleased with the good work done by President E. R. Owen, and wished him God speed on his return home.

In the evening a "sociable" was given which proved to be very enjoyable and entertaining.

S. T. CLARKE, Clerk of Conference.

JOTTINGS BY THE WAY.

PASSING out of Liverpool we noted great preparations for the Royal Agricultural show to be held shortly; then on through rich meadows and fields teeming with harvest prospects; past Runcorn and Crewe, and through beautiful Hereford, with its pale faced cattle and landscapes of surpassing lovliness; great hop fields greeted us, and the promise of "a little more cider too" in stretches of orchard, brought memories long since formed.

Villages and churches glistened here and there, and hedge-rows full of bloom, held back by an unfavorable season, were now seen in their prime, great discs of elderberry bloom were on every hand, and in the hazy distance the dim outlines of the Welsh hills were just visible; as they neared in bold outline cultivated to their crowns, the sun went down like a great molten globe, which threw a peculiar glare over nature as the evening shadows were creeping in, so weary of observation we welcomed the Severn tunnel and soon Bristol came to view.

Later on we visited Clifton Downs, and as we rested in the shadows of these antiquated elms of centuries ago, we heard the cuckoo in the far off woods with as much enthusiasm as we ever did in our boyhood's days.

After a glad greeting from President James, his Elders, and several visiting ones, our enquiries as to the prospective Conference was in order.

Fasting and the prayer of faith seemed to have slain antagonism, the press had done nobly, and the *Mercury* is entitled to our unstinted gratitude. On the Sabbath half a dozen policemen, under special orders from their superior officers, were on duty in proximity to the hall, and what little interruption there was, was so promptly quelled that the after meetings were of absorbing interest; investigators and strangers were out in force, freedom rested upon the speakers, and every one felt that Bristol had, for the moment at least, gloriously redeemed herself.

The Priesthood meeting on the following day, and the entertainment in the succeeding evening were indeed good; and while the situation there is unique in many ways, the prospects are bright, and President James now feels as if he could retire from a well contested field, with gratitude to God, his brethren, and the Saints.

The meetings of the International Congress of Women had already begun, and we could not resist the opportunity of running up to London to see the group of delegates from Utah, the last lady missionaries and some very warm friends, exclusive of the Elders. Our arrival was unexpected, and President McMurrin was more than welcomed on this his first visit. We visited one room of the Congress with Sisters Knight, Miss Inez Knight and Miss Chipman, but the topics treated upon in that being rather somnolent we adjourned, and meeting Madame Mountford on the hotel porch, she kindly volunteered her services of introduction to the ramifications of that great caravansary the Westminster Palace Hotel, where Sisters Lucy B. Young, Booth and Holbrook were met; Sisters Susie Y. Gates, Emiline B. Wells, Katie Thomas and Sister McCune being out on Congressional and other duties. Sisters Thomas and Caine had been seen at 36 Penton Street, and so our visit extended to others in the interim, but we had to return early for Cardiff Conference on the 2nd inst. The parks in London were beautiful, rain had cleansed them to irreproachable purity, and in suburban streets we welcomed, as a friend, our common locust tree, and when visiting Mrs. Mary Parker, the sister of our co-laborer Elder Thomas Hull of the *Era*, we saw the sycamore trees all putting out their buttons as in the days long gone. We also called upon and dined with Mrs. Wm. Jennings, her granddaughter Lucille and Mrs. May Fowler, and felt ourselves at home. Our railroad trip over the great Downs was appreciated, and, in proximity to Windsor Castle, which loomed in the distance, we swept through those marvelous flower-seed farms, owned by the famous Sutton & Co. and Webb & Co., whose names are known around the world; they are a marvel and beyond description, but there were flowers of every hue, each variety in its own bed, simply raised for purposes of seed. On the way we saw those great quarries of Bath Stone, which, for nice work, is as famous as the brown stone which glorifies New York.

Our trip to Bath (the beautiful) exceeded fifty miles per hour, but we slowed down to Bristol, and passing under the Severn by tunnel, soon found ourselves under the benign care of President Owen, and warmly welcomed by his Elders and visiting brethren from Bristol, Liverpool, and other points.

The Conference at Cardiff opened auspiciously, the morning testimony meeting was one of the best attended by us for many years, two or three at a time rising to give expression to their feelings and faith; being fast-day every one was on hand, and the after meetings were of equal interest. The Priesthood meeting and the impromptu entertainment which followed proved of special interest, when the word went out that President Owen had been released from a faithful mission, to return in time for a school position already tendered. The following day being the 4th of July, the brethren had a competitive game of ball. The consummation of a great Conference was reached, when a full house responded to a fine celebration of our remembered natal day; the programme included singing of national airs, a recitation by State Senator of Idaho, James L. McMurrin, an oration by the American Consul in Cardiff, Hon. D. T. Philips, and a supplementary speech by H. W. Naisbitt, all of which were well received with immense applause. Next day, bright and early all separated, weary but satisfied, whether from a social, a religious, or a political standpoint. The Welsh Conference was certainly immense, and President Owen retired from its control in "a blaze of glory," and with the blessing of all concerned. Vale! N.

SPECIAL District Meetings of Bradford and district will be held in the Mechanics' Institute, Saloon, Bridge Street, Bradford, Sunday, July 23, at 10:30 a.m., and 2:30 and 6:30 p.m. The Presidency of the European Mission and prominent Utah ladies will be present.

A REMARKABLE DISCOVERY.

THE London correspondent of the *Scotsman* writes:—A remarkable discovery was made a short time ago in the East of a sarcophagus containing a human body in a perfect state of preservation, immersed in a yellowish liquid, samples of which were, I learn, sent for analysis to scientific quarters in London and Paris. Berthelot, the eminent French chemist, who analysed the liquid in Paris, reports that it is nothing but water with some carbonate of lime, and the result of his examination is, I am told, practically identical with that made at the British Museum laboratory at South Kensington. It appears, however, to be an officially confirmed fact that the body was preserved in a wonderful manner; for it is stated that, unlike the Egyptian mummies, the internal organs had not been removed, while the flesh was still tender to the touch, and, according to the report of one who saw it, retained much of the natural color, as if death had occurred a few hours before instead of centuries. The conditions surrounding this extraordinary discovery are somewhat similar to those found in the beautiful marble sarcophagus containing the body of one of the Phœnician kings of Sidon, which was uncovered in 1887, and is now in the Imperial Museum of Antiquities at Constantinople. These facts seem to indicate that the Phœnicians were superior to the Egyptians in the process of embalming the dead. I understand that the French savants